HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Letter from Gerrit Smith to Hon. Seth M. Gates.

Peterboro, Oct. 22, 1839.

HON. SETH M. GATES, *Member of Congress, Le Roy, Genesee County.*

MY DEAR SIR:—Your principles and rare intelligence give you a deservedly great influence over your fellow abolitionists. How lamentable, this influence should be employed to turn from the path of duty! To the exertion of this influence was it owing, in no small degree, that more than nineteen twentieths of the abolitionists of the County of Genesee, voted at the last election, for party, instead of the slave. It is not to flatter you but to remind you of your responsibilities, that I thus allude to the large share you had in producing the memorable defection of the year 1838, in the ranks of New York abolitionists—a defection so extensive and cruel, that the cause of the enslaved still lies bleeding at every pore, on account of it.

It is true, that at the last election, you were under an especial and strong temptation; a temptation of sufficient power to blind the wise and the good—to sacrifice duty to interest. But, inasmuch as that temptation ceased with the election—and inasmuch as you have had a year to observe the unhappy effects of the wide betrayal of our cause at the polls, and to reflect on the folly and sin of yielding up principle to calls however specious, and for gains however alluring—it was confidently hoped that you would, at the approaching election, evince a penitent sense of your pernicious error, and number yourself, for the future, with those uncompromising abolitionists, who, in whatever circumstances, or under whatever temptations they may be, are true to their heaven and earth pledge, never to vote for a pro-slavery legislative candidate. How greatly and grievously you have disappointed this expectation of your repentance and amendment, all will see, who read the proceedings of the late meeting of the Genesee county anti-slavery society, held at Le Roy. Abolitionists, who cling to the slave, though at the expense of damaging and displeasing party, will be pained to learn from these proceedings, that their holy and beloved cause must, for at least one more election encounter, instead of enjoy, the extensive and effective influence of Seth M. Gates.

It appears that you took the ground in the meeting referred to, that the voter is at liberty to cast his ballot for a legislative candidate, who is not an abolitionist. Thanks to the power and the love of truth, that so large a minority of the meeting resisted this anti-republican and unchristian doctrine.

What is American slavery? It is a system, which by law and in practice, forbids marriage and the reading of the Bible, and classes immortal and blood-redeemed men with brutes. It is unsurpassed for wickedness and cruelty, by any of the systems, that ever outraged humanity, or insulted God. I put it to you then, my dear sir, and would have you answer me as in the light of eternity, rather than under the worldly influences which surround and press upon you, "Can a Christian consistently vote for a legislative candidate, who is opposed to the repeal of any laws which may sanction and uphold the crimes of counterfeiting and burglary?" He can so vote with much less inconsistency than he can vote for a pro-slavery legislative candidate. For of how light a hue are the crimes of counterfeiting and burglary in the eyes of him, who is called on to choose between the evil of having counterfeit money put upon him, or his house robbed every month of his life, and the unspeakably greater evil of wearing the yoke of slavery, for even a single month! In the eye of the slave, the Christian, who sanctions slavery by his vote, is a thousand fold more inconsistent, than he who thus sanctions counterfeiting and burglary; and so would he be in our eye, if our soul were in the slave's soul's stead; and if we obeyed the apostolic injunction to "remember them that are in bonds as bound with them." But you will, perhaps, say that the pro-slavery candidate is not sensible of the sin of slavery, and that the other candidate is sensible of the sin of counterfeiting and burglary. This is true, and because it is, thousands of good men vote for pro-slavery candidates. But the great question with the elector, on going to the polls, should not be, whether the candidate is ignorant or aware of the giant iniquity of a system, which that candidate, if elected, will exert his official power to uphold. This is, indeed, a proper and indispensable question for determining whether the candidate be more or less guilty; but the knowledge or ignorance of the candidate on the point under consideration, in no wise affects the guilt of the elector who votes for him. If, in the good providence of God, I have come to learn, that slavery is enormous wickedness, it is then, at the peril of my soul, that I vote for a pro-slavery legislative candidate. I admit, that I am to exercise Christian charity toward the candidate, and to hope, if I can, that his sin in the premises, is but the sin of ignorance. Nevertheless, it is my knowledge, rather than his ignorance, that is to be the prompter and guide, and measure of my conduct. I am to walk in my own light and not in his darkness. I believe that there may be a slaveholder, who is a Christian: but if I vote for such a one for a law maker—for one, who, if elected, will contribute his official power to sustain slavery—God will hold me, rather than the benighted slaveholder, for whom I vote, guilty of slavery.

Can a republican consistently vote for a legislative candidate who is in favor of pro-slavery laws? The question is readily answered in the negative by a reference to the foundation doctrine of a republic—the doctrine that "all men are created equal." The subject of a government which sanctions the counter doctrine of inequality between the natural rights of one man and another—the doctrine that a select portion of the human family are made of porcelain, and the bulk of them of common clay—may, with comparatively little political inconsistency, vote in favor of slavery; but surely, no republican can do so, save at the expense of warring upon the genius and theory, and trampling upon the fundamental laws of this government. If I am the subject of a republican government, I am guilty of treachery to all its essential principles, if I vote to make a law maker of any other than a republican; and however wise or virtuous may be the candidate, if he subscribe not to the doctrine of the equality of men in their natural rights, he is, manifestly, not a republican. Here again I must remark, that ignorance of the real nature of slavery on the part of the candidate, who espouses pro-slavery views, constitutes no excuse for voting for him. The elector is to see to it, that his vote corresponds, not with the ignorance of the candidate, but with his own views, and with just views of the character of the political institutions of his country, and of the political character of slavery.

The wheel of reform would move but slowly if the reformer should shape his course and adapt his demands to the views and wishes of those whom he seeks to reform. "Then shall we know if we follow on to know the Lord." He can be no reformer of his fellow men and no follower of God, who, instead of keeping pace with the divine revelations to his soul, contributes to elevate to places of power, persons, who will carry out the opposites of his own great moral principles, and respond to his increasing light but in deeds of darkness. Christian reformers can never lower the standard of truth in accommodation to the voluntary or involuntary, the guilty or the guiltless ignorance of any man—a candidate for the legislature or the pulpit not excepted.

You will perhaps, say, that, in ascribing to you the doctrine that we are at liberty to vote for a legislative candidate who is an anti-abolitionist, I misrepresent you. But, does not your langnage justify the ascription? You would have us vote for a man who is "only five-sixths an abolitionist." But, what is a "five-sixths abolitionist?" What is a five-sixths honest man? A rogue and no part of an honest man. What is a five-sixths man of truth? A liar, and "there is no truth in him." What is a five-sixths sober man? A drunkard, and but a drunkard.—And so also the "five-sixths abolitionist," is simply an anti-abolitionist, and has yet to learn the abolition alphabet. I recollect that you think it right to vote for a man, "who will vigorously support nine measures we advocate, but falters at the tenth." So do I think it right, in case "the tenth" be not a test of principle. But, if it be, I promptly reject him as unworthy of the vote of a republican and a Christian. Was Herod a Christian, because he favored nine-tenths of John's measures? Perhaps he favored ninety-nine hundredths of them; for it is said that "he did many things" and heard him gladly." These "many things" doubtless met the Baptist's approbation. But there was one thing which he would not do, and in refusing to do that one thing, he evinced his entire destitution of the spirit of Christian obedience. So, in our day, a man may do "many things," that a Christian does, and yet not have the heart of a Christian—and yet totally reject Christianity. He may, for instance, be honest in his dealings in property. He may drink no intoxicating liquor. He may read his bible daily. He may daily call on God in prayer; and yet, if he refuses to forgive his enemies, he has not a particle of the Christian religion in his heart. Analagous to his case is that of the member of Congress, who is in favor of the right of petition—of the abolition of the inter State slave trade—of a dozen other anti-slavery measures—and yet is opposed to the abolition of slavery in the District of Columbia. Such a one has yet to learn his first lessons in abolition.—His heart is an entire stranger to the principles of abolition. The anti-slavery measures, which he supports, are not espoused by him in his answer to the principle of abolition—to the principle of impartial and universal liberty—for, if that principle were within him, it would manifest itself, as well in behalf of the slave in the District of Columbia, as elsewhere—as well against oppression and pro-slavery laws in one place as another. To vote then for "a five-sixths abolitionist"—or even for one "who will vigorously support nine" anti-slavery measures out of ten, and thus make himself a nine-tenths abolitionist by your scale, is to be guilty of voting for an anti-abolitionist; for one who is not in principle, opposed to the crime of slavery. And one thing more; since it is from considerations of expediency, and not from principle that the candidate favors five of the six, or nine of the ten, anti-slavery measures; he who votes for him can feel no reasonable assurance that the shiftings of expediency will not bring his candidate into speedy opposition to the very measures he now advocates. What is but expedient to-day, may be inexpedient to-morrow; whilst that which is now eternal immutable principle, will be so always.

What I have said shows that I approve of the resolution of the national anti-slavery convention, which requires the candidate to be an immediate abolitionist—or, what is the same thing, an abolitionist in principle; the gradual abolitionist having never welcomed the principle, or imbibed the spirit of genuine abolition. It shows too, that, able as are the arguments of the editor of the Cincinnati Philanthropist against the resolution in question, and much as I admire his rare talent and uncompromising integrity, the proposition which he combats is, in my judgment, impregnable. However satisfactorily the candidate may answer the anti-slavery questions addressed to him, if there still be room to believe that he is not an abolitionist we are not at liberty to vote for him. The main object in addressing the questions should be to obtain answers that may assist us in determining whether the candidate be or be not an abolitionist.

There is one view of the error of voting for a legislative candidate, who is willing to perform but a part of the duties enjoined on him by the principle of abolition, to which I would call your especial attention. A candidate for Congress says, that if he be elected, he will respect the right of petition, but will have no objection to leave the slaves of the District of Columbia in their confessedly unconstitutional chains, or, he will be in favor of terminating the woes and horrors of the inter-State traffic in human flesh, but will consent to prolong slavery in the Territory of Florida. Under the misapplication to moral subjects of the maxims, "half a loaf is better than none," and "between two evils choose the least," you would vote for this candidate, in case his rival were opposed to all the anti-slavery measures; in other words, you fall in with, and sustain this scheme of partial justice. But in vain would it be for you to search in bible ethics for a justification of the policy of according their rights to one portion of men, and of consenting that the rights of another portion be withheld. Who is the ruler that consents to a denial of my clear, natural, essential, and inalienable rights? You will not pretend that he is the "just" and "righteous" man, that God requires, and that you, therefore, should require the ruler to be. But is his unrighteousness toward me at all diminished by his admission of the rights of another? Neither will you pretend this. What is the ruler in God's sight, who will deliberately consent to leave innocent men in a bondage that robs its subjects of every right, and even denies them the ownership of their limbs? A monster of wickedness! It is, of course, implied, that the candidate or member of Congress referred to, is aware of the injustice and wickedness of slavery; for if it be not, in view of this injustice and wickedness, that he adopts some of the anti-slavery measures—if he be entirely insensible to the moral character of slavery—you surely would not think him entitled to the suffrages of his constituents. And is the ruler in question any the less guilty because he is willing to release some other portion of his fellow men from their unrighteous thraldom? Surely his guilt in wronging the one is in no wise alleviated by his right doing toward another. "If he trust in his own righteousness and commit iniquity, all his righteousnesses shall not be remembered."

You are a political partizan—and this accounts for the fact that a man of your excellence of head and heart should continue so blind to truth and duty on the anti-slavery question. Like other political partizans, you overrate the moral worth of your party, and entertain expectations, which no political party will ever fulfil.

You doubtless believe that the whig party should it come to be in the ascendant, would abolish American slavery. But how vain to hope that either that, or the rival party, will ever be found capable of such fearless, self-denying justice? Do you suppose that our political parties have more honesty, more fidelity to principle, than characterize the American church? But, you know, that this church is too time-serving and corrupt to espouse the anti-slavery enterprize. You know that American christianity instead of performing the offices of bible christianity, and sympathizing with the oppressed, is actually the wicked ally and base tool of the oppressor, and constitutes the grand pillar of American slavery.

Would you, my dear sir, have a clear abolition vision? You can have it. But you must first be crucified to political party, and cease to hope that it will ever exhibit one particle of honesty in any of the great contests between the principles of heaven and the corruptions of earth. "Then shall thy light rise in obscurity, and thy darkness be as the noon day."

You know that I have not written this letter to wound your feelings. You know that to rebuke a brother for the sin that is upon him, is among the highest evidences of true friendship. My chief motive however for writing you is to be found in my love of the slave. The influence you are exerting on his dear cause is most disastrous; and, just so far as abolitionists are brought under this influence, should all rational hope expire, that American slavery will die a bloodless, peaceful, speedy death. It will be only when abolitionists shall come to regard it as absurd and as wicked *to vote* for American slavery, as *to talk, write, print, or pray* for it, that this giant wickedness shall cease to live. It will be only when we shall invite the blessing of heaven on such consistency and self denial, that God will crown the anti-slavery enterprize with triumph. I remain

Your friend and brother,
GERRIT SMITH.

Florida—the peace.—Since General Macomb, about the first of May, announced 'the war ended,' the Indians have killed forty-six citizens and soldiers, and destroyed a vast amount of property.

From the Penn. Freeman.

Political Action.

Nomination of distinct anti-slavery candidates.

We have read with no small degree of interest the address of a committee of abolitionists in Monroe county, N. Y., in favor of a distinct political organization on anti-slavery grounds. We sat down to its perusal, predisposed to withhold our assent to its arguments, but we are free to confess that we have found ourselves unable to answer them, in a manner satisfactory to our own mind. The course heretofore recommended, viz: to withhold our votes from pro-slavery candidates and give them only to men favorable to our principles,—beautiful as it has ever seemed to us in theory, has thus far proved a *practical failure*. Witness the New York and Massachusetts election of last year. *Abolitionists have been false to their duty*: they have covered themselves and the cause of freedom with disgrace.—Vermont abolitionism has often been cited as an evidence of the efficiency of this action: yet, the abolitionism of Vermont is not represented on the floor of Congress.—One of her Senators meanly apologized last year for the passage of the anti-slavery resolutions of the Legislature: and that very Legislature elected another Senator who is reported to have exulted over the duped friends of freedom, who were prevailed upon to give him their votes, and in the excitement of victory to have rejoiced that he "could go into Congress without a nigger on his back." The abolitionists of Rhode Island at the late election for Congress had a noble opportunity to discriminate at the ballot-box between a friend and an enemy of freedom. Thomas W. Dorr, a member of the Executive Committee of the State Society, was a candidate for Congress, and was basely deserted by the professed friends of the slave. Of the eight hundred anti-slavery men who four years ago signed the call for the R. I. Anti-Slavery Convention, a few only were found willing to sacrifice their party predilections. The Democratic abolitionist had no confidence in the integrity of a Whig candidate: the Whig had no faith in the man who was held up as a Van Buren partizan: and the consequence has been that both have voted with their respective parties.

In one State—New Hampshire—the friends of emancipation at the last Congressional election, took the bold step of nominating a list of thorough anti-slavery candidates. With but little effort—with all the scruples and difficulties attendant upon a new movement to contend with—in a State where abolitionism had been crushed down by the united energies of both political parties—EIGHTEEN HUNDRED good men and true, deposited their votes for the anti-slavery ticket. Had the New York abolitionists at the election last year been as faithful, the vote of Lt. Gov. Bradish would have exceeded that of the pro-slavery candidates by a majority of more than 10,000 votes.

We leave these facts, for the consideration of our readers. The question, whether we shall vote for men nominated by others, and for purposes foreign to our cause, or nominate candidates of our own, is not one of principle, but simply of expediency; and our only aim should be to do what is best calculated to promote the slaves' freedom.—We may hereafter find room to publish the Rochester address, not endorsing in all respects its conclusions, but regarding it as an able and important document, deserving, to say the least, the candid attention of the friends of emancipation. We perceive by the last Liberator that the Board of the Massachusetts Anti-Slavery Society, have issued a long address to the abolitionists of that State, in which they deprecate the nomination of distinct anti-slavery candidates, not as wrong in itself, but as bad policy. With the general tenor of this address we agree. We believe with it: "That our cause is indissolubly connected with the politics of the country—that it has always contemplated the use of political action for the overthrow of slavery—that its success is involved in the fidelity with which its electoral friends bestow their suffrages, irrespective of party lines and badges." And while we are opposed to any attempt to *force* into life a distinct political party in favor of emancipation, we cannot undertake to censure our New Hampshire friends for their course last year, believing as we do that this matter must be left to abolitionists in their various localities to decide for themselves. We sincerely hope that our friends in Massachusetts will at the coming election wipe out the deep and black reproach, which now rests upon our cause in consequence of the miserable results of the last election. In the name of the abolitionists of Pennsylvania, we entreat them to remember the slave on the day of election: and to forget on that day all their dissentions—to stand for that time, at least, shoulder to shoulder, an unbroken phalanx of consistent men. They are strong in numbers, and if they are faithful in this trial-time of their integrity, they will secure the respect of the slaveholder;—and the fear and dread of their unswerving adherence to the right, will be felt by both political parties at the north.

For ourselves, we are solicitous mainly for the integrity of the friends of the slave. So long as they vote, as they have heretofore to a great extent, for mere party candidates with the collar of political servitude upon them, irrespective of their sentiments and practice on the question of emancipation, they undo on the day of election all which they may have done for the bondmen in the other 364 days of the year. They are as justly chargeable with the guilt of upholding slavery, as the electors of Maryland and Virginia. The cause cannot prosper with such auxiliaries. The prayers of such will be an abomination before the God of the oppressed; and, when they appeal to the slaveholder and urge him to the sacrifice of his property, well may the latter retort upon them: "*Hypocrites! first sacrifice your own party prejudices and partialities, before you ask me to turn my family as beggars into the street.*"

Of one thing we are fully pursuaded, unless abolitionists can be induced to act more consistently in this matter, we may as well give over our exertions as an organized Society. The unfaithfulness of so many of our number neutralizes in a great degree even the moral influence of the honest and upright. The slaveholder sees the inconsistency and folly of his reprovers. He feels justified in imputing base motives to abolitionists generally; and their prayers, entreaties and rebukes fall powerless on his ear. He classes the innocent with the guilty—the honest advocate of freedom, with the canting hypocrite, who prays one way and votes another.

The power of MORAL SUASION consists not in numbers. The voice of *one* honest reformer, whose practice and life are consistent with his profession, and who gives on all occasions evidence of his deep sincerity and forgetfulness of self in his concern for others, is ever more powerful, in its appeals to conscience, than the stormy rebukes of an inconsistent multitude. If MORAL SUASION then alone is to be depended upon for the emancipation of the slave, we should, for ourselves, urge the immediate dissolution of our societies. The faithful and true hearted would then be able to address themselves to the conscience and better feelings of the slaveholder, unembarrased by their association with the unworthy and hypocritical.

From the Boston Recorder.

Jamaica.

At the Concert of Prayer in behalf of the oppressed, held in the Marlboro' Chapel in Boston, Monday evening, Sept. 30, some very interesting intelligence was communicated from Jamaica.

In a letter to Rev. A. A. Phelps, of Boston, dated *Cotton Tree Station*, Aug. 6, 1839, Mr. Ingraham writes, "In regard to the present state of this Isle I can say that it is most pleasing and prosperous. In proof this, I cannot do better than to tell you what occurred here within six days. Previous to the first of August, I appointed a prayer meeting in our Chapel, to commence at day light on the morning of the first of August, to thank God for our freedom, and pray for our brethren in slavery. At an early hour, we were awakened by the song of Jubilee, sung by those on their way to the house of prayer, who, a year since, were permitted for the first time to call themselves free. Our chapel was well filled; and as one after another prayed for the poor slave, and for the cruel master of America, I almost felt sure that God would hear; and that while we were yet speaking, the fabric of slavery would tremble, and that the chains of some, at least, of our brethren in bondage, would fall. Can you tell us whether any slaves were emancipated on that day? At 10, we had a meeting for the purpose of forming a cold water society. On the first of August last year, we formed a temperance society: I called on several of those to speak, who united with us at that time; and, dear Brother, it would have done you good to hear them—health had been restored, peace enjoyed, and laid up. God had been served, and souls saved; and nearly all could tell of some good as the result. Ninety-six gave their names to the total abstinence pledge. We took up a collection of thirty-six dollars.

"Though I was both in town and country, I did not see a drunken or noisy person during the day. In fact, the day seemed like the Sabbath; and joy seemed to sit on every countenance. At Spanish Town, a large anti-slavery society was formed; and yesterday a meeting was held in the Court-house of Kingston, for the same purpose. What can be the conclusion of slaveholders in America, and throughout the world, when they learn that the proprietors, attorneys, merchants, &c., of this former strong hold of slavery, have actually formed an anti-slavery society for the abolition of slavery and the slave trade over the wide world? In this fact, also, let the world find an answer to the inquiry, "Is Jamacia the better and happier for emancipation?" And if any are not satisfied with this, I can tell them of estates which are making more sugar than ever before; of coffee properties before thrown up, now in fine cultivation. I could show them land now actually leased out for more than it would have sold for, in the dark days of slavery; and I could prove to them that there is far more work done now, than ever before in the Island; though this is not the fact on all the Islands.

"We have formed a missionary society in our church, for the purpose of sending missionaries to St. Lucia, where there is not a single minister of the gospel.

"The Lord has been very good to us since we came here. I have preached every Sabbath since we landed; and most of the time, from five to eight times a week; besides, I have taught school till three months since. We formed a church here about a year since: and we now number 62, who are walking in the fear and love of God, as we trust. We have above 100 in a class of enquirers; a Sabbath School of about 80, and a day school of 75. The Lord of Hosts is with us, and the God of Jacob is our refuge."

A Supposed Slaver.—The schooner Butterfly, of New-York, arrived last evening from Sierra Leone, coast of Africa, prize to H. B. Majesty's brig Dolphin.—*Commercial Advertiser.*

HERALD OF FREEDOM.

CONCORD: NOVEMBER 9, 1839.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity--namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.--CONSTITUTION OF VIRGINIA.

John Pierpont.

We published last week the Protest of the pew holders of Hollis Street and their "*respectful request*" that their minister would take up his connection with them, ("yeas 63, nays 60,") and also his second letter to them, which was read at the meeting, and ordered to be printed. The letter seems to us a master piece of writing—nervous—highly condensed, clear, palpitating—prose animated to the extent of its endurance, and ready to burst away into poetry. We publish this controversy not only because Mr. Pierpont is an ardent friend of our cause, but because there is involved in it the grand question of northern freedom, which is now undergoing trial here on occasion of the anti-slavery enterprise.

Hollis Street Church.

Adjourned Meeting, Monday Evening, October 14, 1839.

Deacon SAMUEL MAY, Moderator.

The proceedings of the last meeting having been read, the Committee appointed to take into consideration the Communication last received from the Pastor, submitted their Report as follows:—

The Committee appointed on the 7th inst. to take into consideration the Communication of the Rev. JOHN PIERPONT, of that date, which relates to the difficulties existing between him and this Society, have attended to that duty and beg leave to

REPORT.

That they regret exceedingly that from the stand he has taken, and the exertions he has made to mislead the public with regard to the cause of those difficulties, that it has become necessary to disabuse the public mind by stating facts, which might and would have been given long since were it not for a disposition to "*spare*" him.

It is well known that he was settled as our Minister with the understanding, as in like cases that we should receive his undivided attention(1) having, as all will allow an unusually large salary, at least for those days—and while he confined himself to his ministerial duties it is believed that no fault was found.(2)—but when his attention was drawn from those duties by the making of *Books*, and the manufacture of *Stoves*, and *Screws*, and RAZOR STRAPS—and by his entering into *every* exciting topic that the ingenuity of the fanatic at home, or the imported Mountebank could conjure up to distract and disturb the public mind, such as *Imprisonment for Debt*, the *Militia Law*, *Antimasonry*, *Phrenology*, *Temperance*, and last of all, and above all, the *Abolition of Slavery*, a question which threatens more than all else the destruction of our GLORIOUS UNION, it would be wonderful indeed if his people were made of such materials as to sit quietly and tolerate such *freedom*.(3) We believe, that if the public were to decide the question, it would say, at once that no man could follow all these occupations and attend, night and day, to all these subjects, and still be a faithful Minister of the Gospel.(4)

It will be recollected by those who heard him, that in the last sermon he delivered previous to his departure for Europe for the restoration of his health, he admitted that his zeal and efforts in extraneous subjects,(5) had nearly cost him his life; that he acknowledged the great liberality and kindness of his society in granting him leave of absence and raising funds for the accomplishment of his object,(6) and stated unqualifiedly, that if God spared his life to return, *that* life should be devoted to his people.(7) Of the manner in which that pledge has been redeemed his people can be the only judges. But farther; as late as September of last year, in a communication made to a committee raised to confer with him upon his duties, he says, "If I have entered too earnestly or too exclusively into a few topics that, from circumstances in which in these days we are all called to act, have become particularly "*exciting*" to the neglect of others equally important and more peculiarly within my own province, it cannot be to my people a matter of deeper regret than it is to me; and I shall *faithfully endeavor to recall* all undue attention from the former topics, and confine to the latter what they may rightfully claim." Perhaps "*decency requires*" that we should not say that this is "a vagueness that may well serve as a model for a writer who studies rather to conceal, than to discover his real meaning," but we *will* say it is either *meant* to be ambiguous or he has changed his mind,—for he now says he will stand in a *free* pulpit or none.

With regard to the published sermons to which he alludes, we will only say, and we say it without fear of contradiction, and we say it too without meaning to call his veracity in question, that they do not contain all that was delivered—nor can the public generally judge of the *excited manner* which often leads him to promulgate sentiments which he afterwards forgets he ever uttered.

We trust that the Society in Hollis Street, as a body are too well known to make it necessary to vindicate their character against the charge of laying upon their Minister, without cause a "heavy weight of rebuke." That he has been often admonished it is true, and by "*individuals*" who have been even more lavish in their contributions(8) for his relief than in their admonitions for his reform; and which contributions(9) were received without a *word of complaint* and without asking the question whether they were or were not obtained by, or were the fruits of "*felonious*" dealing.

To the proposition for choosing a Council we object, there being in our opinion nothing for such a council to settle. Mr. Pierpont, in his communication under date of the 18th Sept. last, says, "It is for the Proprietors of Hollis Street Church, as a body, to say whether I shall, any longer, hold the place to which, as a body they long ago called me. Because it chose to do so, the Society, as a corporate act, asked me to come. When it shall choose, to-night *if* it choose—it will ask me to go."

We have in respectful terms made that request, with which he refuses to comply. We are therefore left with the only alternative, of giving him a dismission, believing it to be our imperative duty, which we have been told we should always do "*regardless of consequences*." The Committee, therefore, offer for consideration, the votes which are herewith appended. All which is respectfully submitted.

JOSHUA CRANE,
RICHARDS CHILD,
WILLIAM W. CLAPP, } COMMITTEE.

VOTED,—That the Rev. Mr. John Pierpont, be and is hereby dismissed from the Pastoral care of the Society worshipping in Hollis Street, and that the connexion between him and this Society is hereby dissolved.

VOTED,—That provided the Rev. Mr. Pierpont acquiesce in the foregoing vote, a sum be granted him equal to his salary up to the first day of March next, which the Standing Committee are hereby authorized to pay.(10)

VOTED,—That the Standing Committee, and the Deacons of the Church be authorized to supply the Pulpit with suitable Ministers for such time and upon such terms as they may think proper until otherways directed.

VOTED,—That the Standing Committee be empowered to call a meeting of the Society whenever they may think proper.

After the foregoing had been read, Mr. E. Jackson submitted the following Minority Report.

The minority of the Committee, believing that there is but one proper course to pursue for those who wish to dissolve the connexion now existing between the Society and its Pastor, and that, that course was distinctly pointed out at the last meeting by the preamble and votes offered by Mr. BOYD, and which are now before the meeting, decline offering any counter report for the consideration of this meeting, but content themselves with protesting as they now do, against the report of the majority of the Committee and the measures they recommend—leaving the responsibility of any such course with those who may choose to take it. EDMUND JACKSON,
Oct. 14, 1839. JAMES BOYD.

After considerable debate it was

VOTED,—That the two reports presented to the meeting this evening be printed, and that three copies be left in each of the Pews.

VOTED,—That this meeting adjourn for four weeks from this evening, to meet at the usual place at 6 o'clock.

Adjourned till Monday evening, Nov. 11th.
Attest,
AARON H. BEAN, *Proprietor's Clerk.*

(1) A little *extravagant* in their demand—these pew-holders,—to claim "*undivided* attention" of any man,—and *such an attention* as PIERPONT'S, for whose boundless scope, the little globe they live on, is all too narrow—and the starry cope above it! There is a strong development in this unwary expression of Hollis Street, of the insolent despotism of wealth. It thinks every thing purchasable with money. In their estimation, it would "make the *mare* go" not only, but the *man* go. But they have here *mistaken their man*, we think, if they don't mistake in their doctrine. These overgrown folks demand the personal independence of every one they employ. Their physician—they will pay him fatly, but they must have his liberty in return. He must bestow on their turtle fed *corpuses* his whole time, and his "undivided attention." He must not sleep, or wink, if high living visit upon their *opulent toes* a retributive twinge of gout—and least of all may he *divide* his *attention*, between them and the poor patient. They *pay* him, and it is "with the understanding that they are to receive his undivided attention!" This, till he grows rich himself, and can dine and give dinners.—Then he may *divide* his *attention* between them, and his own belly and his abundant means of filling it. And so with the lawyer. While he is poor, his *attention* must not be *severed*. It must be a *unit* and devoted to his patrons.—They *pay* him, and he must keep his "attention" *concentrated*. But as soon as he can mount his name on one of the mahogany doors of Common Street, or wherever "property and standing" sets up its haunts, he becomes lord of his own "attention," and may *distribute* it, with his portly peers, among the pompous nothings, whereon they wind up their wasted probation.

And they must *keep* their minister too. Him they *pay*—with *unusual salary*, and in requital he must *be theirs*, "*and theirs to keep*." He must bestow his entire and "undivided attention" upon the broadcloth and cashmere they can lead, *of a Sunday's* forenoon, to occupy their cushioned enclosures in the house of worship(!) *Of week days* he must dine with them at their pleasure and caprice. This keeps him in remembrance of his obligation—and it is safe as well as highly patrician, to have a chaplain at the board, to give sanction to the wine bottle and dispensation to appetite, by his brief-said grace, and his presence. This, during the week, and on sabbath, he must entertain their elastic spirits with sounding periods and the latest reading of the theatre,—taking heed not to stumble on to any thing, that might disturb their spiritual tranquillity.

And all this Hollis Street demands of such a nature as PIERPONT'S. Why they *mistake* as if they had "bound the Unicorn with his band, in the furrow—to harrow their valleys after them—or to abide by their crib"!

Alas! for their princely minded minister and the haughty people, we fear he has spared and pampered them altogether too much. Not servilely—or like the sycophant. He is incapable of that—but spared their consciences and forborne to press upon them their lost condition as *impenitents*. He will never be accused hereafter by these unhappy men as they now accuse him here. But will not his finely wrought spirit regret that he left them, (*if he have* so left them) unwarned of their enmity to God, and their haughty rejection of Him who died for them; [illegible] scornful indifference and pertinacious in reconciliation to that Divine love for them, which condescended to the death of the malefactor at the hands of men, to prepare the simple, but glorious way for their salvation! Has our most interesting and gifted friend dealt faithfully with these poor people in this behalf? That is the question, which amid all our admiration of him and of his lofty position in this controversy, forces itself upon our asking. Has he preached to them "Christ and Him crucified"? And as he has *occasionally* "reasoned before them of *temperance*," has he made them "*tremble*" upon "RIGHTEOUSNESS and a JUDGEMENT TO COME"? We fear he may have spared them here—from the callous tone of their writing.

(2) "That no fault was found," confirms our fears expressed above. Had our brother played the STEPHEN with them, would they not have *found fault* with him? Would they not have stopped their ears "and ran upon him with one accord"? Is it among the doctrines of that pulpit, that mankind are not *lost*, but only unhappily astray, and has it addressed the people as "*lost sheep*"? We can hardly omit this fine occason to illustrate to our beloved and admired friend, both the truth of man's *utter depravity*, and the danger of omitting to preach it,—by the frightful heartlessness of this parish document.—What but the *deepest depravity* could lead a parish thus to vote the insulting dismissal of their minister (of whose fame and genius they were undoubtedly vain) for once or twice touching in the pulpit upon the crimes of war, drunkenness and slaveholding,—which were ravaging the world around them, and turning it into a pandemonium before the time!

Our Unitarian brethren, we know, will bear with us for venturing here on to "extraneous" ground.—We do not do it in the service of sect or creed. We have little respect for these, and they have no partiality for us.

(3) What a catalogue of interdictions are here for the pulpit. The country is full of war, quarrel, duel, and butchery,—"taking by the throat" and imprisoning for debt,—drunkenness and its consequent abominations,—slaveholding and its dragon train of unutterable woes and miseries. And the pulpit must be dumb upon them all! They are "exciting topics," and the *minister of the gospel* must not touch them. What in the name of wonder, then *must he touch*? What is his *gospel*? Is it an *abstraction*?

The "militia law" is an interdicted theme. We know nothing about Mass. militia law.—We know something of the militia *system*, and of the war system, of which the militia is a mockery.—We find no fault with it for *that*.—The less genuine its character, the better,—the less *devilish!* We scorn and abominate the whole system, and the higher (or lower) it advances towards the character of actual service, the more we detest it. We would as soon wear the bowie-knife as shoulder the musket.—We would as soon hang the tomahawk and scalping-knife at our side, as to hang our flanks about with those contemptible accoutrements, that trick out and decorate the body of the equipped *trainer* or *trooper*, and as to war, it is murder by the wholesale. That is the gentlest word that can be applied to it. It is worse than murder. It has not even the satanical excuse of "malice aforethought." It has not even *hate* to indulge which does belong to *fallen man*.—It kills what it does not hate—except with the general, demoniac malignity, which it awakens against unprovoking human life. It kills without provocation. It slaughters wantonly, and for the mere purpose of outslaughtering a rival. It kills hecatombs and myriads to humor the idle caprice or the envy of some pampered ruler! And the minister of the gospel must not speak disrespectfully of it. Shame on such a people, and on the minister, who would humor them! The pulpit ought to thunder its indignation upon the whole system with an incessant fire, until the land and the world is clear of it. Instead of that, *gospel* ministers will pray for it.—We have seen them figure in it at a muster —We have seen a minister as orthodox as Andover could make him, cantering along the musterfield as chaplain of the regiment, with all the parade and exultation of any cocked hat among them. And we have seen him pray—horseback, to the God of peace, in behalf of the militia system, and spirit,—surrounded by troopers, decked out in the profane foolery of the muster, and armed with instruments of mischief!

A minister might as well, for aught we see, pray at a cock-fight, or a wheel of fortune, or at a practising before a duel. Why not attend at the manual exercise and training of the duellist, when he is preparing for combat. "In peace prepare for war!"—And why not go onto the ground of the duel itself, and pray for the blessing of God upon it? War is only a multiplied duel. Why had not Hamilton and Burr taken on their chaplains, to beseech respectively the "God of battles," as they impiously style Him in the *muster supplication*, to crown the respective combatants with victory!—"Temperance." Here is *the* "topic"—but for one other, "the last of all and above all," this "nigger question." We did not *pay* that "*unusually large salary*" to be excited in our pews on the sin of distilling death and manufacturing pestilence, to let loose among our neighbors and countrymen. We did not think of *paying* for doctrines, that will dismount every black fellow from our coach boxes, and transfer the boot brush from his hand to the hands of our wives, perhaps our *daughters, possibly* our *sons*, and even OUR OWNS!

This talk of "Union" is sham. They think of no union, but union of *trade* and of negro-hating public sentiment.

(4) We congratulate our Unitarian and Orthodox pro-slavery, on their harmony of opinion, as to the *province of ministers of the gospel.*

(5) "Extraneous subjects"—We would recommend to the 63 pews to draw off and "new organize."

(6) "Funds." The all in all of this document and its authors seems to be *funds—pay*. They claim of their minister "*undivided attention*," and the consideration on their part is *funds*, and *nothing but funds*. So thinks city wealth, and *country* wealth does not greatly differ in opinion.

(7) Really this contract is none of our business, but we are reminded of Shylock's contract with the merchant of Venice. Ducats lent and accommodated on one side, and the pound of flesh next the heart on the other. They *pay* Mr. Pierpont and they claim his "*life*" in return, by express "unqualified" contract, conditioned only that God should *spare* it to return. Now they did *not* mean his life *literally taken*, but their strong language shows *a rare extent of expectation.*

(8) "Contributions" again.

(9) And again "contributions."

(10) And finally "pay," with a frank and honorable proffer of a downright bribe.

(11) We dismiss the doings of the committee by informing them where they can find a "suitable minister," if he is not otherwise engaged. The Exeter News Letter, a paper that may be relied on, mentions the Rev. "*Deacon Giles*," of Salem. He would be wholly unexceptionable on all the topics of complaint.

Mr. Pierpont's letter to the minority committee we will give our readers next week. We do not regard it as extraneous, or intermeddling with what does not belong to our state or ourselves. It belongs we think pretty essentially to our anti-slavery cause.

Temperance.

We are glad to see some little stir in the state in behalf of this cause. We see by the doings at the Nashua convention that a temperance paper is to be circulated. We were not at the convention. We like the idea of agitating by *agency* and by the press. But it strikes us that neither special agency nor press would be necessary in this cause, if the pulpit were not recreant to its trust. The agency to awaken the land on this subject is in our opinion the pulpit.—*There* is the moral influence of the country. The minister is an influential character, greatly influential, and if he would act independently, would be far more so. He has the *pulpit*, to which people look with reverence and almost with worship. He has the *meeting house*, where men go to be led, and he has the *sabbath*, which they worship and on which they are afraid to think. With all these tremendous advantages the minister can drive intemperance out the country in a single year. The temperance cause wanted a Kittredge to start it, because the pulpit was dumb and *partly drunk*. He started it. The clergymen generally awoke at once to their duty, and the enterprise advanced gloriously. They had not prejudice, deep rooted and inveterate, to contend against, as they have in the anti-slavery question, and the people started with them. The Bar went abreast and even ahead of the pulpit in many instances.

We motioned recently, at a meeting of the State Temperance Executive Committee, that a circular be sent by the secretary, to every minister in the state, requesting him to *preach* (on some day simultaneously) on *Sunday*, against intemperance. We were happy to see our motion put and carried without dissent; and hope the circular before this is abroad. We trust the secretary will keep a list of those he addresses and those who comply, and give it to the community, that we may know how many pulpits are opposed to "desecrating the sabbath" and "dividing the churches" on this "exciting topic."

Kittredge was needed early to start the temperance enterprise. He blew his strong bugle, and broke the sleep of the land. It was a heavy sleep. It was the "*sog sleep*" of the drunkard. But, heavy as it was, it was not the pro-slavery swoon that seems almost "that sleep that knows no waking." It was not the sleep that continues, after the eyes are open.

Having awaked the country, the pioneer was no longer needed. The ministers were aroused and they kept the people awake. They followed up the enterprise, until another pioneer alarmed them, with a louder and sterner cry, for the LIBERTY OF THE SLAVE. The pulpit heard the cry, and bestirred itself, not to repeat the alarm, but to hush it and to silence the mighty watchman, who had sounded it. *This they could not achieve.* They then ceased the cry for temperance and determined to keep the land in quiet, by hushing *all agitation* and *all excitement* whatsoever. They left off the temperance movement, and betook themselves to vindicating the divinity of the sabbath and the ministry, and to "*preaching the gospel.*" The temperance enterprise languished, and when it called on its legitimate advocates for aid, they handed it over to the legislature and the grand jury—for as to *moral agitation*, they feared it more than they did drunkenness. *That* "remedy" they deemed "worse than the disease."—And now the call for moral aid is repeated, the clergymen and anti-abolition friends generally say, send out the *lay* agent, and set up the temperance press. Kittredge must speak again and make another *Luther* appeal to the coward pulpit. He must summon it to the trust it has deserted, and deal with it, for the languishing temperance cause, as Garrison has to for the cause of liberty.

From the New York American.

The Captives of the Amistad.

We cannot deny to ourselves the pleasure of publishing the following communication, which we find in the Post of last evening. We honor the Rev. Mr. Dewey, for that he has had the boldness to speak out when so many are interestedly silent, or clamorous on the opposite side—and although he, as minister of the gospel, may ask with something of scornful incredulity, wherein should consist "boldness," in the expression of an honestly entertained opinion, we, who hear and see more of the workings of this every day world, tell him there *is* boldness, and, in proportion, honor, in thus standing for right that is unpopular, and truth that is denied by time-servers, and the faint professors of hypothetical freedom, but strenuous and earnest defenders of actual slavery.(1)

To the Editor of the Evening Post:

My dear Sir:—The following brief extract on the case of the prisoners of the Amistad, from a discourse which I delivered on last Sunday morning, I have been requested to send for insertion to some of the public prints. I confess that I am induced to do it, not more by the request, than by the comment which I have frequently heard since Sunday, on the boldness of the passage. Boldness, sir? Has it then come to this—that, from the unhappy controversy which has arisen among us, concerning Slavery, we are to be prevented from expressing the sentiments of common humanity? If it be so, then I think it is time that those who are not Abolitionists, as I am not in the technical sense of that word, should let it be known that neither are they callous to the claims of eternal justice.(2)

ORVILLE DEWEY.

"What if we were doomed to take the place of those unfortunate men, who are now immured in the prisons of a neighboring city,—yes, and immured there for the very act which has rendered our forefathers illustrious—for drawing the *sword* for freedom! We build the sepulchres of our fathers, and incarcerate those who have imitated them! And I know not but the abused freedom of our discussions, on a kindred topic—abused alike in the maintenance(3) and in the resistance of them—has lessened the sensiblity which a just and generous people ought to feel(4) to the affecting case that is presented to us. Let me then turn from the particular subject of my discourse to speak of it for a moment. A company of persons are torn from their homes and sold to the man-stealer that prowls about the coast of unhappy Africa. Alas! that infamous traffic should still prevail,—nay and with increased extent and atrocity. These unhappy persons are thrust into the hold of a slave ship—treated with a cruelty inflicted on beasts—suffer all the indescribable horrors of the *middle-passage*—and at length, are landed upon an unknown shore, far from their country, their children, and their homes. Their re-purchase in Havana, their change of masters, their conveyance on board another ship, alters not the case to *them*; it is all one tissue of wrong, fast strengthening into the bond of endless slavery.(5) If the worm, trodden on, will turn—if the insect, pressed by an unwary hand, will sting—if the beast will tear and rend to free himself from the hunter's toils—will not a *man*, conscious of right in his bosom, rise against the injustice that binds him to hopeless captivity? I know not what the laws of nations—what treaties and compacts may demand—but I know what humanity demands—what justice demands.(6) And the man who will not groan within himself, if these already suffering, wronged and injured beings must be sent back to a bloody death in Cuba, deserves not himself to be free."

If, after this just and eloquent passage, we were disposed to hold up to the scorn of our readers, one in all respects its opposite, we would take the leading article in last Evening's Star, wherein these men of the Amistad—black though they be—that have "drawn the sword for freedom," are treated as pirates and murderers; and the honorable sympathy manifested at Hartford, in favor of the oppressed, who, by their own right arms, have broken their chains, is described as "calculated to make a melancholy impression upon the people of this country.(7)

But Mr. Dewey, as a preacher of the gospel, is honorably laboring in his vocation, and the Star, as the advertised friend of the South and its peculiar instiutions, is laboring in that which it has chosen.

(1) We cannot agree with the New-York American as to the boldness of Rev. Mr. Dewey. In some portion of his remarks he is bold, and just, in others he retreats from the point of justice, and shamefully abandons it, lest he should be caught as a confessed abolitionist. What the American says of the boldness of speaking an honest opinion, is noble and in the genuine anti-slavery vein. We have seen nothing so nobly said, out of the anti-slavery ranks. Why is not the New-York American an avowed and "technical abolitionist!" Why, with such a sentiment as he has here uttered, does he stand away from our line, where alone such sentiments are fully carried out!

(2) Here is a singular termination to a bravely begun sentence. "Has it come to this, that we are to be prevented from uttering the sentiments of common humanity?" Verily it has, Mr. Dewey, and the man is regarded as a rash man who adventures it. The community spares him on the ground that he is *deranged*. "If it be so," say you, "then I think it is time those, who are not abolitionists, should——" what?—should *become so*? Oh no. *Mr. Dewey* is not one, and therefore it would not do, to say that. What then? Why, "they should let it be known, that neither are *they* callous to the claims of eternal justice." Well, how will they let this be known? We know no way, but by advocating those claims—openly, constantly, firmly,—as men always advocate what they are in favor of and are "not callous to." And to do that, is to be a "technical abolitionist,"—which Mr. Dewey says he is not. We demand of Mr. Dewey *why he is not*,—if he is not "callous to the claims of eternal justice." Those claims are that we *all* become "technical abolitionists." They can be answered in no other way. Does not eternal justice demand the immediate abolition of slavery! Would it be unjust for every minister, like Mr. Dewey, and every man, to *demand* its immediate abolition? "A controversy has arisen among us concerning slavery." Between whom? Abolitionists and anti abolitionists. What is revealed by it? Why that "we are to be prevented from expressing the sentiments of common humanity." Who prevents us? Not the abolitionists, but their adversaries. Mr. Dewey stands among the latter. We can only say to him that "he who is not for us is against us." It is for him to say whether a man, who opposes the abolition of slavery—or opposes the only men who demand it—or who ever will demand it, be not "callous to the claims of eternal justice." We say he refuses to comply with those claims. How "callous" he has become to them, we do not undertake to say.

(3) We deny that it has been abused in the *maintenance* of them—and challenge him to show the fact he asserts. The freedom of discussion has been barbarously and brutally assailed. It has not been abused by its friends. They have never transcended justifiable bounds in asserting it. They have often given it up. Mr. Dewey cannot make good his cruel insinuation,—the more cruel, as it comes from a man supposed to favor freedom and humanity.

(4) "*Ought* to feel?" *Don't* they feel it, and *if* they don't, are they to be called "just and generous," or either? Is a people *just* and *generous* who are *void* of the *sensibility* they *ought to feel* towards injured humanity! Such is the confusion of ideas into which this half way philanthropy blunders. Such is the language of *untechnical* abolitionism. And what a ridiculous idea, that the "sensibility of a just and generous nation," (which *they don't feel*, but "ought to") has been "*lessened*" by an "*abused freedom of discussion*." How lessened, when it is

acknowledged *not to exist!* For how does it exist, if the nation don't *feel it.*

(5) "Endless slavery." That is the sum and consummation of it. That is carried on by Mr. Dewey's christian countrymen—by those who, like himself, are not technical abolitionists. Why don't he declaim against *that,* as well as the slave trade? Oh, it would be "abusing the freedom of discussion." He can rant against kidnapping—but "ENDLESS SLAVERY" is a "delicate subject."

(6) What does it demand? Why, Mr. Dewey tells us in the next sentence. It demands that a man should —— "groan within himself!!" He must not groan *aloud* probably—that would be an "abuse of the freedom of discussion." Oh, fudge—fudge! And this is the upshot of an eloquent tirade of *untechnical* philanthropy. A man is enslaved. A host of men stand around to witness it, with the perfect power of preventing it. Humanity demands of them that they "*groan within themselves*" and let their brother man die in his chains!—And this is called a "just and eloquent passage," by those who think abolitionists are *crazy.*

(7) We think better of the "Star" (malignant dog star though it be) than of the *untechnical* Mr. Dewey. The callous hearted old Jewish major comes out consistently for slavery. He and Mr. Dewey are both *untechnical* abolitionists. We like the whole hog pro-slavery man the best of the two.

The Almanac! The Almanac!!

We fear our friends are not making sufficient effort to get into general ciculation the Almanac. If the town societies will but take the trouble of ordering a supply for their towns, and the hunting up of a firm knited, whole-souled young man, who will take his basket of Almanacs upon his arm and make thorough work by calling upon every family, much good might be done. But few families would refuse a fourpence for an Almanack, especially when the Almanac is well filled with *pictures.* Let there be an Anti-Slavery Almanac hanging over the free hearth-stone of every New-Hampshire farmer, as a memento of the deplorable condition of the laborer down south. The Almanac can be had in any quantity at the office of the Herald of Freedom, at $3,50 per hundred. Brethren will you attend to this business? *Now* is the time, before the country is inundated by the "Day Crockett" and "Comic" trash that is fast flowing in and filling the market. F.

For the Herald of Freedom.

Fugitives, on your Look Out!!

If a piece of southern property, having borrowed a pair of legs of one of the Patriarchs, and been enticed away from his *own dear and happy* hearth-stone by that vile incendiary the north star, has found a "city of refuge" amid the *free* hills of *democratic* New Hampshire, let him be on his guard. A son of one of the Patriarchs passed through Concord a few days since, in search of a lost one, that it might be rescued from the rigors of freedom and a northern winter and returned to the fold of the kind shepherd. Abolitionists, give this southern brother an open road and a clear way.—Let the pestilence pass through our midst with all possible dispatch. F.

For the Herald of Freedom.

Mr. Editor,—Is it not astonishing that so little pity is felt for the poor slave? Three millions of human beings pine in helpless bondage in our land! Such a fact as this ought to arouse our deepest sympathies, and lead us to do all in our power for their relief. But many, very many regard it as little as they do the idle wind. The most touching appeals, and the most affecting narratives are alike disregarded. Nothing seems to disturb that apathy which has closed the heart against the hapless bondman.—Among those who are thus indifferent, are many wise mothers and daughters of New England. Why is this? It cannot be that they are destitute of sensibilities. They will labor and pray and contribute for the relief of the heathen in distant lands. They will weep when told of the Hindoo widow on the funeral pile, and the shrieking infant devoured by the crocodile.

It is not because they consider the slaves an inferior race, for they would pity even the brutes were they treated as inhumanly as are our brethren and sisters in bonds. It is not because there is no evidence of the sinfulness of slavery. *Reason itself* must convince every reflecting mind, that it is sinful to treat men worse than brutes; and to exact from them unrequited labor.

It is painful to hear the miserable attempts at palliation offered by some when speaking on this subject. Said one not long since, when reminded that we ought to "remember those in bonds *as bound with them,*" "the slaves do not feel as we should were our near relatives torn from us. Their feelings are blunted." Is it so? thought I. Are the slaves without natural affection? Then are they indeed *heathen.* Said another, "It would be almost worse than death to us to be exposed for sale amidst the jeers and vulgarity of unfeeling men; but I suppose they care very little about it." What, I exclaimed, has the slave lost all female delicacy? Then is her case most deplorable. What excuses are these, for disregarding the woes of the enslaved!

"O Shame, where is thy blush!
And sorrow, where's thy tear!"

Doubtless many are looking to their spiritual guides for direction. They ask, "if this subject is so important why does not our pastor say something about it?" A hard question to answer we admit; but let all go to the bible, and they will there find, "Whatsoever ye would that men should do to you do ye even so to them."—The bible is a guide that cannot err. They should not imitate the "priest and the Levite," but the "good Samaritan." It is a refreshing consideration that there are some who do this, and they will in no wise lose their reward. Let such pursue the path of duty with unwavering steps; and though the world may call them fanatics, and point at them the finger of scorn they will have an approving conscience, which is of more value than the applause of the slaveholders and their apologists united.

To those who care for none of these things, I would say, you cannot be guiltless while pursuing your present course. "Whoso shuteth his ear to the cry of the poor, he also shall cry himself and not be heard." Who are so poor as those who are robbed of themselves; who are doomed to spend lives of incessant toil and hardship receiving only a scanty pittance of food and clothing in return? Who are so poor as those from whom are torn their nearest relatives? Have you ever been stripped of a friend by the cold hand of death? Did you not feel poor and desolate? Had it been left to your choice whether your friend should lie down in the grave, or be dragged to the plantation of some southern tyrant, would you not have chosen the former? "Let him fall into the hands of God, but not of man, would have been your reply."

The immortal mind is suffered to lie waste, the bible is to them a sealed book, and doubtless many sink down to the ground, hardly knowing that they have souls to be saved or lost. Are they not *poor?*

The God of heaven does not regard these things with indifference. Well might Jefferson tremble when he thought that God is just. "The hire of laborers which is kept back by fraud crieth, and the cry hath entered into the ears of the Lord of Sabbaoth." He will not always suffer the present state of things to exist. The oppressed *will go free.* God will bring upon this nation the fate of Egypt, or he will by the use of moral means lead the slaveholder to see and renounce his sin. How important that such means be used, and God's blessing implored that they may have the desired effect.

Let all beware how they trifle with the cause of the oppressed. Many will be surprised in the last day, to hear the Judge saying to them, Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me.

MERCY.

B—c—w—n, Oct., 1839.

For the Herald of Freedom.

Joiner Work.

Mr. Editor,—Sir,—At the present time whilst all American eyes are turned to behold the African captives and the negro race generally, and all hands, as if to practice phrenology, are stretched forth to *feel* their heads, it may not be improper to examine a little the heads of some of the pale skinned race, or rather, re-examine them before the public.

First, then, we begin with the head of the editor of the Washington Globe, who, according to the Essex Gazette made the following extraordinary admission in 1836, respecting the "American Negro," though a bitter opposer of abolitionism:

And, secondly, we put into the opposite scale for examination the head of a Rev. gentleman, R. Spaulding, who in a communication addressed to the junior members of the annual Conferences of the Methodist E. Church in 1835; the object of which was to call the attention of the brethren to the subject of foreign missions, and in particular that to Africa, made the following statement whilst speaking of the docile character of the *African* population.

"The *American Negro* is no longer the animal just above the brute as in *Africa* but *is vastly superior in every respect to the serfs and subjects of some European States, that look upon the amelioration and advancement of the condition of the Africans among us as a blot in our history.*"

"Of their capacity for intelligence there can be no doubt. The history of past ages, and the successes that have attended missionary labors among the most degraded portions of them confirm this assertion. Indeed we do them a wrong by judging of them by the *slave* population of our own country. *They are greatly superior to them in quickness of perception and strength of intellect.*"

Remarks on the first and second judgment.

The editor of the Globe declares that the "American Negro" (slave population of course,) is no longer the *animal just above the brute as in Africa,* but is vastly superior to the subjects of some of the European States." But the Rev. R. Spaulding declares that "we do the *African Negro* a wrong by judging of him by the slave population ("American Negro" of course) of our own country." He (the African negro) is "greatly superior" in intellectual powers, and consequently, in the Rev. gentleman's estimation, "is not the animal just above the brute as in *America.*" Neither ape nor monkey.

Now should we ask what has made the slave population so greatly *inferior* to the "African negro" as Mr. Spaulding thinks, in powers of "intellect," any child would readily answer, Slavery! Slavery in a christian land!! under a republican government!

But Mr. Spaulding is enlisting for Africa, and he is not a going to let his brethren think that their money is to be expended in sending missionaries there to attempt the instruction and civilization of "animals just above" the brute—ape or monkey of their own country. Whilst the editor of the Globe, perhaps, thinks the "American (enslaved) Negro, well enough off."

Thirdly. In the last No. of the Herald of Freedom we find the following idea escaped from the head of some one, and copied, as appears, from a New-York paper, into the Morning Star:

And, fourthly, we place opposite scale the say of "a planter of [illegible] long experience in the Island of Ant[illegible] which we copy from Thome and Kimball[illegible] tour.

"At any rate the prop- negroes are as erty will be preciously c[illegible] of culture as poor property for the ab- [illegible]aple on earth.—olitionists here, as they C[illegible]akes no differ- who have seen these [illegible] minds. It is poor fellows, *represent* [illegible] alone that has them to be in appear- [illegible] the Negro." ance, hardly above the apes and monkeys of their own Africa."

Remark

There seems to be a strupensity in the pro-slavery community to *[illegible]* and *re-represent* the *African* race, as be[illegible] subjects only for slavery; or, upon wh[illegible] practice with impunity, robbery and tyr[illegible] The spirit of domination meeting and mi[illegible] with the proud, the selfish, the avaricious [illegible] the same person is extremely hard to [illegible]. Superhuman aid is required to su[illegible] it. Hence we are not surprised that such[illegible] as the following should escape the[illegible] a New-Hampshire lawyer, which we pla[illegible]

Fifth proposition. [illegible] *ed to this we place*

Said he, "I see no [illegible] *another extract* iniquity in slavery; it [illegible] *Thome & Kimball.* is according to the scrip- [illegible] ther planter by ture; and existed in the [illegible] replying to our days of Abraham, and [illegible] on this subject, has existed in some form [illegible] a negro child of or other ever since.— [illegible] years, who read The negroes are stupid [illegible] great fluency in and ignorant as beasts." [illegible] of the Testa- And in reply to the ques- [illegible] which we turn- tion "why are they so," [illegible] 'Now,' said the said, "they were so al- [illegible], 'I should be ways,—so in their own [illegible] to let you hear country. Their fathers [illegible] son, of the same were so." [illegible] the little girl, Of the same stamp, [illegible] her.' We put & from a similar source [illegible] questions are the following: [illegible] to Wesleyan mis- "They are not pre- [illegible] sions:—Are the ne- pared for freedom."— [illegible] groes *apt to learn* as "Can't take care of [illegible] people in similar themselves." "Better [illegible] stances? Their off in slavery." Some, [illegible] reply was this: even Reverends and [illegible] they are; the Doctors, say that "man [illegible] diversified quali- may hold his fellow man [illegible] intellect appear in slavery for his *benefit,* [illegible] them, as among or to keep him out of [illegible] people.' We put *cruel* hands, and not [illegible] the question to the commit sin."——"may [illegible] missionaries, hold property in man [illegible] to clergymen and to under certain circum- [illegible] of each de- stances and not commit [illegible] nomination, some of sin." [illegible] having taught [illegible] England, were [illegible] qualified to judge [illegible] the European [illegible] and the negro [illegible]; and we uni- form[illegible] received sub- stan[illegible] the same an- swe[illegible]

Now as long as slavery [illegible], and the pro-slavery spirit walks to [illegible] in the earth, we must expect to meet at e[illegible], such exhibitions of its character as [illegible] above in the left side of the scale, an[illegible] abolitionists should always be prepared to me[illegible] and oppose it with something like the sentim[illegible] and spirit of the extracts in the *right side.* [illegible] if men would turn abolitionists the veil w[illegible]d be taken from their minds, and they be [illegible] spirit to judge righteous judgment concern[illegible] both the "American" and "African negro," [illegible] no longer make invidious comparisons, and [illegible] of him as of a grade of being inferior to ma[illegible] but as man, and constituting a part of the "[illegible] that are created free and equal, having [illegible] inalienable rights, among which are [illegible], liberty and the pursuit of happiness," and [illegible] ready and willing to do him "justice and judg[illegible]nt," (and this "is more acceptable to the Lor[illegible] than sacrifice,"—Prov. xxi, 3.)—and love hi[illegible] as ourselves.

For one I feel no security [illegible] the exercise of our inalienable rights, so [illegible] men of "property" and so great *power* and *pability* of taking care of their *inferiors,* apologe for slavery, or enslave men upon the groun[illegible] that they are poor, ignorant, imbecile, or differ [illegible] themselves in external appearance, or defend upon the ground that the bible sanctions slave[illegible]. And perhaps, sir, we have good reason to st[illegible] in dread, since there is so much *speculating* [illegible] negroes, from fear that the colorless "[illegible] man" will be adjudged, by the pro-slaver[illegible] inquisition, incapable of taking care of hi[illegible]elf from poverty, idiocy or real craziness, an[illegible] be handed over to the keepers of the poor, (on [illegible] part is power) when we may expect to be fettered, tethered, or penned, sold and driven. [illegible] and if we should prove so wild and unruly as [illegible] tamely to submit with true republican [illegible] majesty and spirit to the proper *rule* I guess we [illegible] would get whipped or *clubed* by the *Patriot-ic* [illegible] and *Statesman*-like editors, (if they should happe[illegible] to get their *irish* up) or be scourged directly by[illegible] the overseers themselves.

The anti abolitionists, [illegible] pro-slavery men, and slaveholders, occupy a unenviable position, in a christian community where the light of truth is beaming in a[illegible] directions. No one should envy them their [illegible]ppiness or desire to be with them in spirit. B[illegible] let them oppose the measures of the anti-slavery societies, if they must, and ask Heaven's [illegible]lessing on their own, if they have any. Let [illegible] them observe a dead silence on the subject of e[illegible]ancipation, and despise the abolitionists as v[illegible]lgar if they will, and stay from the anti-slavery concert and attend at the concert of the church[illegible]s and there overlook millions of the heathen[illegible]ed and suffering of their own species in our own country, and supplicate the throne of grace in behalf of the heathen in foreign lands, and pray in faith, if they can. But let them know, by the way, that if they regard iniquity in [illegible]heir heart the Lord will not hear them,—and [illegible]hat if they will shut their eyes and ears to the wants and cries of the suffering at home their faith will weaken and die and their spiritual strength fail them. Let them know furthermore that there is a people who will not fail to "remember those in bonds as bound with them." Such only are duly qualified to pray for the slave,—such only know the wants of the slave. The slave deprecates the prayers of those who say that a man may be held as property by another, and the holder not commit sin. He wants no such friends. His knowledge of such would blast his hopes. And we say those praying who are of opinion that men may be held as slave property to be benefited, should make exceptions and not pray in general terms. Should pray in a form something like the following. O Lord, make the great sin of slavery to cease, suffer oppression no longer to hinder the spread of the gospel and thy written word. Break every yoke and let the oppressed go free, except in those cases and under those circumstances where the slave is held for his own benefit, or good, and the glory of God, and to prevent him from being "sold South."

Boscawen, Oct. 15, 1839. S. T.

Utero-abdominal Supporter.—Dr. Haynes, of Concord, N. H., has invented a beautiful instrument which he says has been well received in that part of the country, and considered superior to others in use. One of its principal advantages is its elasticity—allowing the utmost freedom of the body, without giving the sensation of restraint, or producing irritation. It also gives a lateral pressure—a desirable circumstance in many cases, which no previous mechanical contrivance has accomplished. Another point of considerable consequence has been gained in the construction of this supporter, of no small consequence to those who are obliged to resort to art for relief, viz., the ease with which it may be fitted on by the patient, without any instruction. We can bear testimony to the beauty of the workmanship, but cannot at once decide upon its positive value without making a trial of it, or obtaining the opinion of some competent person who has the opportunity of comparing it with others. It is pretty certain that Dr. Haynes would not speak with such confidence of the merits of the new supporter, if he were not sure of having achieved a decided improvement. A number of them should be placed at once in the hospitals, and at the disposal of practitioners in this metropolis with a view of ascertaining their true value. We shall be glad to learn the result of any trials that may be made.

Boston Medical and Surgical Jour.

Of the above mentioned invention very favorable notice is taken by the distinguished editor of the "American Medical Intelligencer," in the September Number of that work. And as the inventor is our townsman and neighbor, we take pleasure in citing here this authority, which ranks, we understand, among the first Medical Periodicals in the United States.—*Ed. Herald.*

Horrible!—The New York Daily Star of a recent date says:

Blood Hounds, if we are to believe a grave authority, (the Philadelphia National Gazette) are now to be brought in as a forlorn hope and dreadful means of exterminating the heroic Seminoles. That paper intimates that Gen. Taylor, chief in the Florida command, has been authorized to import an assortment of them from Cuba—by the aid of which and 7000 regulars, of whom the 8th infantry, all the artillery and the second dragoons, (many of whom are on the Canada frontier) form a part, it is hoped to subdue a hitherto conquering tribe of Aborigines, who have proved themselves too much for us in the tactics of everglades and swamps.

HYMENEAL.

Married in Chester, 4th inst. Mr. George P. Clarke to Miss Jane H. Graham.

In Franklin, 3d inst. Mr. Jonathan Leavitt of F. to Mrs. Lydia W. Gordon of New Hampton.

OBITUARY.

Died, in this town, 3d inst. after a short illness, Mr. Nathaniel Meserve, aged 91.

In Goffstown, Oct. 22, very suddenly, Mr. David Eaton, aged 72.

In Bedford, Mr. Benjamin F. Cole, aged 28.

In Keene, Mr. Luther Smith, aged 73. He fell on the sidewalk by a shock of Apoplexy.

In Solon, Ohio, on the 24th ult. Mr. Thomas C. Clough, aged 28, formerly of Canterbury in this State.

NEW-HAMPSHIRE YOUNG MEN'S ANTI-SLAVERY SOCIETY.

A QUARTERLY MEETING of this Society will be holden at Portsmouth on the 27th and 28th of this month. Distinguished strangers from abroad are expected to be present. As this will be the first time that the Society meets in this place, and as important measures for the coming winter will probably come up, it is earnestly hoped that the Convention will be fully attended by those to whom the interests of three millions of their fellow MEN are dear.

By order of the Executive Committee,

CHARLES F. LOW,
Secretary.

PLYMOUTH ANTI-SLAVERY SOCIETY.—Eaton George is elected Secretary of this society, in place of F. W. A. Robie.

HAVERHILL ANTI-SLAVERY SOCIETY.—At the Annual Meeting of this society, the following officers were chosen:—

Joshua Blaisdell, *President.*

Luther Colby, Joseph Niles, Daniel Morse, 3d. } *Vice Presidents.*

T. K. Blaisdell, *Sec'y and Treasurer.*

Jonathan S. Nichols, Ezra Niles, Elisha Swift, D. C. Kimball, John S. Stafford, } *Ex. Committee.*

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at the Baptist Vestry, Tuesday evening at half past six.—Punctual attendance is hoped for.

NOTICE.

The Rev. J. W. Lewis, agent of the New Hampshire Anti-Slavery Society, will deliver a lecture on American slavery at the Baptist Meetinghouse in Bow, on Friday evening, November 15

Canaan Oct. 31 1839.

Mr. Rogers.—Dear Sir. It has been ascertained that there are many things of a local nature which will operate against and go to show that the Convention should not be at the time notified in the Herald. And the particular situation of the citizens of that place is such that at the time noticed many of them would be unable to attend. You will therefore give the following notice.

THE GRAFTON COUNTY ANTI-SLAVERY SOCIETY

Will meet at CANAAN, on WEDNESDAY, NOVEMBER 13, to commence at 1 o'clock, P. M., and continue that and the following day.

A full representation of delegates from all town anti-slavery societies in the county is earnestly requested.

H. S. CURRIER, *Sec'y.*

Canaan, Oct. 31, 1839.

Notice.

Who will come to the Convention.

A Meeting of the Merrimack County Anti-Slavery Society will be holden at the Congregational Meeting House in Canterbury, commencing on the 22d of November next, at 9 o'clock A. M., to continue two days. Let every anti-slavery society in the County be ably represented in the Convention.

Foreclosure of Mortgage.

THE SUBSCRIBER hereby gives notice, that on the 28th day of October, A. D. 1839, he entered upon, and took possession for the purpose of foreclosing the mortgage on the same, of a certain tract or parcel of land situated in Concord in the State of New-Hampshire, and bounded, beginning at the South side of School Street, at the North West corner of land now or lately Benjamin Damon's, thence Westerly by said Street nine rods and eight links, to State Street, thence Southerly by said State Street, eight rods and eighteen links to a stake at the North West corner of the Baptist Society lot, about one foot North of the Meeting house, thence Easterly, a parallel line with the North end of the Meeting house, about eight rods, to land now or lately James Sanborn's, thence northerly by land now or lately said Sanborn's and said Damon's to the bound first mentioned, containing one half acre, more or less; being the same land conveyed by William A. Kent to Jacob B. Moore, and mortgaged to the subscriber, Moody Kent, by Jacob B. Moore, by his deed, dated the 14th day of October, Anno Domini 1835.

MOODY KENT.

Concord N. H. 5th Nov. 1839.

ANTI-SLAVERY ALMANACKS for 1840, just received and for sale at this Office.

Sept. 28. CHASE & CROSBY.

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices;*—among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors,
Blk and colored MERINOES, ALIPENES,
Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS,* for Ladies' Cloaks; White, Yellow and Red Twilled
FLANNELS,
Highland and Damask SHAWLS; Cotton Flannel, brown and Bleached Sheeting & Shirting; English and American *CALICOES;* Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS,
Cotton Yarn, Battings,
Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, by the dozen or single.

W. I. Goods and Groceries,

Fall and Winter OIL, of superior quality.
Custom made Thick BOOTS & SHOES.
Country produce taken in exchange.
Concord, Oct. 26.—tf

STATE OF NEW HAMPSHIRE,
MERRIMACK, ss.
SUPERIOR COURT OF JUDICATURE—*December Term,* 1839.

To the Honorable, the Justices of said Court.

RESPECTFULLY shows Eliza Ann C. Dunklee of Concord in said County, that at said Concord on the twenty-third day of April in the year of our Lord eighteen hundred and thirty-seven, she was lawfully joined in marriage by Rev. Petrus S. Ten Broeck of said Concord, an ordained minister of the gospel settled at said Concord, with William A. Dunklee of said Concord, Trader. That your petitioner hath from that day hitherto demeaned herself towards said William A. Dunklee, and in all respects, as she covenanted to do as the wife of said William A. and as became her in that station. But that said William A. Dunklee, unmindful of his obligations towards your petitioner as her husband, hath not kept his covenant of said marriage—but at said Concord, on the first day of August in the year of our Lord eighteen hundred and thirty-seven, and on divers other days, after said day of marriage, both before and since said first day of August, was guilty of the crime of adultery.

Whereupon your petitioner prays your Honors that the bonds of matrimony between said William A. Dunklee and her, may be dissolved, and as in duty, &c. By her Attorney, N. P. ROGERS.

A true copy—Examined.

Attest, S. C. BADGER, Clerk.

STATE OF NEW HAMPSHIRE.
MERRIMACK, ss.
SUPERIOR COURT OF JUDICATURE, *Clerk's Office, July,* 11th 1839.

UPON the foregoing petition it is ordered by the Court, that Eliza Ann C. Dunklee notify the said William A. Dunklee to appear at the Superior Court of Judicature next to be holden at Concord within and for said County of Merrimack, on the third Tuesday of December next, by causing a copy of said petition and this order thereon to be published in the Herald of Freedom, a newspaper published at Concord in said State four weeks successively, the last publication whereof to be at least thirty days before said third Tuesday of December next, that he may then and there appear and shew cause, if any he have, why the prayer of said petitioner should not be granted.

Attest, S. C. BADGER, Clerk.

A true copy—Examined.

Attest, S. C. BADGER, Clerk.

POETRY.

From the Mass. Abolitionist.

The Returning Captive.

BY WILLIAM COMSTOCK.

Some months since, a young colored woman, who had left her master in Boston, and had discovered that nothing but contempt, ignominy, and injustice awaited her here, on account of her complexion, voluntarily went back to bondage; like the panting hare, who seeks even in the den of the wolf, a shelter from the hounds. Such cases should serve to convince the abolitionists, that they cannot rescue the slave by prying him out of his difficulties with a long pole or a pair of tongs, as if he was an object of aversion to themselves. His *hand* must be grasped, firmly and heartily, before he can be drawn from the slough of servitude.

She came from the land where the orange tree blooms,
And the furrow is wet with the blood of the slave;
Where Liberty's torch the proud mansion illumes,
And the bondman finds rest when he sleeps in the grave.

She came from the land with old chivalry rife,
Where *women and oxen* the cartwhip endure;
Where sons prize their honor more dearly than life,
And feast the rich stranger by robbing the poor.

She came to the land which her day-dreams had blessed
And had gilded with glory the visions of night;
Where the free pulse of labor no manacle pressed,
And the letter of Law was the transcript of Right.

She hailed the green mountain and blossoming dell,
The bold thundering streams from which Pondage had
fled,
And gone, like an exorcised devil, to dwell
'Mid the swamps of the South, and the tombs of the
dead.

Poor daughter of sorrow! thy triumph is vain,
No rainbow of promise is arching for thee;
The dark hue of Afric must ever remain—
The badge of the slave is the scorn of the free.

The wolf, grim and gory, may flee to the wild,
And the vulture pursued may his eyry regain;
But where is the welcome for slavery's child,
When she spurns at her fetter and breaks from her
chain?

How gaily she fluttered, the bird of the ark,
When, buoyant with freedom, she scented the air;
But soon, from the waters all cheerless and dark,
She slunk to her prison again in despair.

Oh! plant ye the olive on Slavery's tomb,
That 'mid its green branches the captive may rest,
When, panting, she flies from her murderous doom,
And comes, like a poor wounded bird, to her nest.

MISCELLANY.

Extract from a speech of the Rev. Mr. Kirk at the Chatham Street Chapel, Oct. 1, before the Young Men's Total Abstinence Society of New York.

The Rev. E. N. Kirk followed Dr. Beman in a speech of much eloquence and power. After expressing his emotions in returning to his own beloved country, and standing once more on the platform where he had been wont to address his fellow christians, he said,

Mr. Chairman,—not an inch of Britain's soil is trodden by the foot of a slave. England has arisen in her majesty to vindicate the rights of man, and plead the cause of the oppressed. She has nobly challenged us to follow her illustrious example. Would that I could continue the strain of eulogy, for I delight to speak in her praise; and that, because I venerate her, because I love her, because she has bound me to her by the silken cords of christian charity. But I must be true; I must tell you that she has in her midst 600,000 poor drunkards; that they are dying, and Satan is toiling successfully to keep the complement undiminished. I must tell you that the heart of the philanthropist is ready to break, as he turns almost every corner in parts of the great metropolis, and sees the murderous trade of vending enchanted poisons to the miserable thousands who throng them from early dawn to midnight. I consider the gin-palaces of London, regarded in all their connexion, as the foulest stain on the pride and glory of that city. They are a stain on its philanthropy, that good men and christians can suffer them to exist, knowing the injuries that they inflict; a stain on its legislation, that licenses the system of flooding the city with poverty, crime, and misery; a clear demonstration of the futility of the efforts of temperance reformers who continue to drink the form of alcohol which suits their purse and their taste.

I passed constantly from my residence to the chapel, in front of these drunkard manufactories. Often I forgot all the noble monuments of art and taste in that great city, all its magnificence and power, and viewed it only as a great Slaughterhouse of souls.—The multitudes of women, and even those with their babes at their breasts, who appear at these shrines of Moloch in all the appropriateness of rags, filth, and haggard features; the number of little children constantly entering with tankards and pitchers, the hundreds of indolent, miserable men that float around these vortices of hell until they sink forever; these sights often overwhelmed my soul, and I inquired, Where is the spirit of Howard? His statue is in St. Paul's Cathedral. But his spirit seems to animate no living Briton; or he would surely explore these prisons of the soul, and, after gauging the depth of misery there concealed, present the moral statistics to his countrymen, give the details of crime and wretchedness, until the spirit of a holy crusade were aroused in the breast of that noble nation. I was compelled to ask—Is this the city where tens of thousands come up annually to compassionate the condition of the Pagans? Is this the seat of those glorious Missionary institutions which are penetrating the remotest prisons of the earth, where Satan has bound captive souls? Is this the mighty centre from which radiates that moral influence which burst the shackles of West India servitude? If friendship should attach any value to my remonstrances, it will there be understood that I desire to feed no morbid spirit of rivalry here. But I may say, that our friends in London are not aiding us as they should be; that they seem not sufficiently sensible of the disgrace which attaches to the existence of such a traffic, on so extensive a scale, in the great metropolis. I know not how many hundreds of men are there licensed to carry on the witchcraft and murder of the spirit trade. In many of the most frequented streets, the most attractive objects to the passing stranger's eye is the brilliant trap for human souls, which is decorated with all the ornaments of architectural taste, and shines at night like the brillaint entrance to a pallace.

Yes, sir, I want my English friends, who have treated me with such unmerited kindness, to hear my description of their metropolis. My words will drop like oil; for they are the wounds of a friend. I want to provoke them not to anger, but to a holy zeal to purify their city. And then come their great beer factories, some of them covering acres of ground and employing hundreds of money and of men, to drown the consciences and hearts and intellect and soul of millions of Englishmen. Foul blot these on their city! And to see these fountains of drunkenness kept open by men of the first respectability, increases our fear that England will long be cursed with beer and gin-drinking. There is another dark shade to the picture. Few are at work to produce a change. And, with few exceptions, all the influence of the land is against them. The ministers of the gospel use and recommend the moderate cup of intoxicating drink. There is, indeed, a great Temperance Society, under the guidance of the Bishop of London. But I conceive its labors to be almost useless; for it persuades men to give up alcohol and drink wine and beer; while three of every four bottles of wine in England, is as fully, directly, purely, or impurely, alcohol, as so much brandy and water. And their labors are useless, because the public have somehow, whether justly, or unjustly, got the impression that alcohol is alcohol, whether it floats in the poor man's whisky pot, or in the bishop's wine flagon. The mass of the people, sir, lack the chemical science which demonstrates the sincerity of him who, with an intoxicating liquor at his lips, persuades men to abandon the use of intoxicating liquors. Yes, sir, the ministers of the gospel, in my estimation, are, I will not say, guilty, but really, in the way of saving Great Britain from drunkenness with all its crimes and horrors. But, sir, there are many cheering indications for this cause in England. There are many true-hearted friends to it and zealous workers. God has not given them a Delavan to to furnish and procure his thousands of pounds for the gratuitous circulation of light. That gave the cause its triumphant and rapid ascendency in this country. Nor has Providence furnished them yet with an Edwards to pour the beams of clear, calm logic on the whole subject of use, traffic, and legislation. But they are advancing. The efforts of Jeffrey, and the investigations of Parsons, and the noble labors of Lively, will not be in vain.

You expect a word in reference to the Continent. Sir, my surprise is, that good men in this country, who are not unacquainted with the history of other times, and other lands, should still believe that we should be rid of drunkenness by securing the cultivation of the vine. But if to such men any additional testimony is needed, I give them two instances of very unequal worth. One is the page of sacred and profane history. The other is my poor observation of facts. Concerning history I only inquire—has not drunkenness been the scourge of every wine-growing country? I have found drunkenness abounding, peculiarly in large cities, wherever I have been. And I know not how a traveller can remain in Paris, and say that there is little or no drunkenness there. If vines were cultivated for the grape it would be an excellent addition in many places to our fruits, both for innocent luxury and for nourishment. But if we are to appropriate time and labor to raising grapes for the production of a substance not even as palatable, and no more nutritious than our poor cider, when the same time and labor might be bestowed upon the production of bread-stuffs, I think it can be demonstrated, that the loss will be immense in point of pecuniary profit, general health, and morality. Who that has travelled over the vine-growing districts of France, and seen the miserable, sour, alcoholic beverage which the poor man *enjoys* as the fruit of his toil; can wish that we, who have just begun to destroy our cider mills and feed the apples to the "stock," should now come back to the substitution of a yet poorer medium of drunkenness?

Letter from George Thompson.

The Massachusetts Abolitionist contains the following letter, from this eloquent advocate of emancipation, addressed to JOHN E. FULLER, of Boston.

Manchester, England, Sept. 20, 1839.

My Dear Friend,—Within a few minutes after the reception of yours, through the hands of my excellent fellow-laborer, John Scoble, I take up my pen to confess my faults, ask your forgiveness, and promise amendment, if my life and health continue.

I am rejoiced to find Scoble has had so many and such favorable opportunities of laying the results of emancipation, in the West Indies, before the inhabitants of your country. His facts have made the argument complete, and left all who have heard him without excuse, even upon their own principles, if they do not espouse and carry on a cause which is so good in its object, and so happy in its consequences. I am endeavouring to rouse my country to strike an effectual blow at the slavery of yours. We are, as you know, the great consumers of the produce of slave labor, and therefore the great supporters of slavery. I am determined to cry aloud, and spare not, against the double wickedness of neglecting our own population in the East, and sustaining the systems of the West. I am now in the regions of cotton bags. I have only to annihilate, in imagination, the Atlantic which rolls between, and then, in addition to towering chimneys, and clanking machinery, of the picture of pale faced factory slaves, I have plantations, and drivers, cart-whips, and chains, and slaves. On Wednesday next, I deliv first of a series of lectures in this grea. I intend to lecture in Liverpool, a the other principal towns of this district, upon the subject. Let us pour voice, in thunder tones, upon this on. We have a country in India, ove rea of 200,000 square miles of which ould grow the indigenous cotton of tntry, besides extensive tracts on which ould cultivate to perfection every ki foreign cotton seed—we have upon tile soil millions of fine husbandmen, fang for want of profitable employment yet we are dependent upon your southern states for seven-eights of the cote consume. O shameless inconsisten O guilty confederacy with the broker blood with whom you are contending. you not that this little island holds in hnds the destinies of the slaves of Ameri See you not that justice to India isdom to the American captive? Speas, then. In mercy to your slave popu, speak. If you can rebuke es into !, wiser, conduct, you will not only beening the fetter of the sable bondman your own shores, but blessing the tawpon the "coral strand" of India.

Youthfully,
GEORGE THOMPSON.

Sell a Bishop.

Our excellent jutor, George Storrs, in his account of the meeting of the Genesee (N. Y.) Mdist Conference, gives the following aing anecdote. It seems that he delivern anti-slavery address, before the abolitmembers of the Conference, in the couf which he exposed the fallacy of the ason, that it is sometimes the best possibleg to be done with a man, to hold him in sly, and that the golden rule of our Sav would justify such a course. The spr said that if he admitted this for the s of argument, it would be difficult to de upon a judge in the case. Should tlperson he enslaved?—Would *his* beleat it was the best thing for him to be a slave, make it *right* for another to ove him? A man might judge, as Saul ki of Israel did, that it is the best possibe ng for him to be killed, but would thame it *right* to kill him? But should the nver himself be the judge? Suppose, said heeaker, I should deem it the best thingo done for Bishop Hedding to make a sla ohim, would it be *right* for me to do i' le remarked, that for the sake of the exeent, and to see whether *immediate* emeition would be any too soon, he shou lie the privilege of selling the Bishop ar ls wife at auction. He should not wi te: to remain slaves an instant after ty hould acknowledge that *immediate* emciation was not too soon; and he had far, in that case, that he should go to H ithout seeing them emancipated. Weiv the sequel in the words of friend Stor:—

"The next dy, the discussion went on in Conference, . Gnt, in a speech against abolition, with gre gravity, and with a countenance indicatg a horror, as though his eyes were fixed n a ghost, turned towards the bishop, al referred to a "man having the name (a Methodist preacher," with a fervent prr, of "*Christ have mercy upon us!*" "who shed, last night, he might have the privilegf selling our *venerable* Bishop Hedding a slave! Yes, for the purpose of enligining the bishop's mind!! SELL THE BISOP!!!" said Grant, ☞ "*I would rather sell poor negro, because he would not be cafe of suffering so much. The bishop would suffer more in one hour than a negro would* THROUGH ETERNITY!! to use a figure."

Horrible! *Horrible!!* What a horrible thing slavery is, ren under the golden rule, when the bishop the victim, though to be emancipated the oment he wishes it. But perhaps brother Gant thought the bishop would *never* be emancipated, rather than admit he had been istaken in the application of the golden ru!"—*Penn. Freeman.*

The fine satiref the following article is peculiarly applieile to the subject of slavery. Henry Cla"that great man," can forcibly take, frosixty humble and obscure individuals, one hndred dollars each, every year, of the fruitsf their industry, and yet escape punishmet. But if one humble and obscure individuawere to stop Mr. Clay on the highway, andake from him forcibly a single dollar only ut of the many thousands which he has forcily taken from others, the poor wretch woul infallibly be sent to the penitentiary, insted of claiming a lodging in the presidentiahouse at Washington.

'Old Elias Key, formerly first judge of Windsor county, t., was a strange composition of folly ad good sense, of natural shrewdness, and a want of cultivation. I remember the subtance of a sentence he pronounced upon a poor ragged fellow for petit larceny. Thease was stealing a pair of boots, from Genral Curtis, then a man of considerable weath in the town of Windsor. It was prove that the General had lost his boots, and hat of course he stole them; so at least sad the jury, and a jury, you know, are infallble.

Well, the Judge very gravely, previously to pronouncing the sntence of the Court, undertook to read the young rascal a lecture. "You are a fine fellow," said his honor, "to be arraigned before this court for stealing. They say you are poor—no one doubts it, who looks at you—and how dare you, being poor, to have the impudence to steal a pair of boots? Nobody but rich people have a right to take such things without paying for them. They say you are worthless—that is evident from the fact that no one has ever asked justice to be done you; all by unanimous consent pronouncing you guilty before you are tried. Now you, being so worthless was a fool to steal, because you might know you would be condemned. And then you perceive it was a great aggravation of your offence that you stole them in the large town of Windsor. In that large town to commit such an act is most horrible. And you must not only go to Windsor to steal, but must steal from that great man, Gen. Curtis.—This caps the climax of your iniquity. Base wretch, why did you not go and steal the only pair of boots which some poor man had or could get, and then you would have been let alone; nobody would have troubled themselves about the act? For your audacity in stealing in the great town of Windsor, and from the great Gen. Curtis, the Court sentence you to three months imprisonment in the County Jail, and God give you something to eat."'

From the Emancipator.

Dear Sir A little incident, connected with the burning of the barns and stables at Fort Lee landing, on Saturday evening has not appeared in the daily papers. I take the liberty of sending you the information I received and which, by inquiring of your friend Theodore D. Weld, you will find substantially correct.

It appears that the ostler, who was burnt to death, had, on the day previous, taken up a New Jersey slave boy, and tied him with a rope in the hay loft, until his master should come for him, from whom he expected a reward. When the fire fire broke out in the loft, it probably burned off the cord by which the poor boy was tied, and by almost a miracle, he escaped the fate of his persecutor, who was sleeping below and burned to death.—The boy has not yet been caught. If it leads to his escape from slavery, I shall be truly glad.

Extract of a letter recently received from London.—"American Slavery as it is" is not only well received, but is doing good; for there are still those who say that a "false coloring" has been thrown around the slave system; such, though *professedly* opposed to slavery, have never felt bound, as with those who are bound. "The testimony of a thousand witnesses" presents the system disrobed—in all its naked deformity—coverless, save in the drippings of blood, its native dress. I hope and expect that it will be reviewed—by some master hand—and come back to you, sending forth its wailings until there shall be melting hearts.—*Eman.*

Reverse the Picture.—Let abolitionism die; let slavery, holding in its bloody leash the two great political parties—the most stupid of all slaves—have its way undisturbed; and what will be the result? Death—throughout all our institutions. Christianity a mockery. Politics the means whereby false and traitorous men will live upon, and trample upon, the honest. Southern principles and feelings—southern hate and tyranny, and murder, transfused throughout our entire country. Law prostrate. Our republican principles the scorn of the world. Shame, violence and despair, the inheritance of our children. This, this is the curse which to save a few paltry dollars, we will let fall upon the glorious land which dandled our childhood among its roses, and cradled us in its green bosom! This is the shame that shall spread its fall over our graves and the graves of our fathers! What! are we men? Are we worthy to have lived within half a century of our nation's birth? Or, were these broad fields, and glorious forests: these bright and princely cities; these treasures of heaven—these superadded wonders of steam—these interminable canals, and these rail-cars outstripping the wind—made to accommodate a race of mere beasts—eating and drinking to-day, to die and be forgotten to-morrow? If, indeed, there is aught of the noble and deathless in us, in the name of glory, honor, and immortality, let us arise and treat these perishable elements which God has entrusted to us, not as an *end*, but as a *means*. Let us pour them out as God does the rain upon the mown meadows.—*Mass. Abolitionist.*

Anti-Slavery Books.

SLAVERY AS IT IS; JAY'S VIEW; BIBLE ARGUMENT, and other anti-slavery publications may be had at this Office.

New Fall Goods.

THE subscriber has just received a valuable assortment of new Goods of the latest imporations—some of which are the following, viz -

Blue, black, brown, green, drab, mixt, and other Broad Cloths	Printed Merinos
	Muslin de Laines
Kersey, Pilot Cloth and Peverteen for outside Coats	Printed Saxony Cloths for Dresses
	Alepines
Buckskins of different qualities	Black and color'd Silks
	Brown, black, and blue black Cambleteens
Cassimeres and Satinetts	Also Alpacca Cloths—a new article for Cloaks
Silk and worsted Vestings	
5-4 and 8-4 Highland Shawls	Kid and silk Gloves of all kinds
5-4 6-4, & 8-4 Merino do.	Buck Gloves for Men
6-4 and 8-4 worsted do.	Also 50 prs. Plymouth do extra stout
Cotton and silk, raw and sewing Silk.	Bleached and unbleached Sheetings and Shirtings.
Shally & fancy Handk'fs	
Black & color'd Merinos	

Also—Men's, boy's, and children's thick boots,—thick Shoes and Brogans; children's and ladies' Shoes; sole Leather; Porto Rico Molasses; Sugars, Teas, Coffee, Saleratus, Oil, Rice and Raisins. W. Lake Sheetings sold by the Bale. Also, Cotton Battings, a first rate article.

Wanted, in exhange for the above Goods, Flannels, Socks, Draws, and most kinds of country produce.

M. CHAMBERLAIN.

No. 3 Williams' Block Sept 14, 1839.

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Fessenden's Saddlery,

South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS

Concord, August 24, 1839.

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PERCUSSIAN CAPS,

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29 CONCORD, N. H.

The Chase Infirmary,

For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other 'UTERO-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.

August 24. 6m

To the Citizens of New Hampshire.

READ and see that you are no longer imposed upon by a discarded Agent. This will show you that the Pills sold by H. Shepard Moat and his Agents are not genuine. None are genuine unless signed by Geo. Taylor, General Agent for the United States of America, appointed by Morrison, Moat & Co. British College of Health, Hamilton Place, King's Cross, London—Jas. Morrison, the Hygeist. All genuine Hygeian Medicine sold in the State of New Hampshire will be signed, E. W. Avery, State Agent for New Hampshire (Hillsboro' county excepted) and by sub agents in each town. Sub agents are now wanted throughout the State, (Hillsboro' county excepted, of which Mr. Benj. Burke of Nashua is a genuine Agent) for the Hygeian Medicine. I now call on the Hygeist if there is a genuine one alive in each town after being fed so long on the spurious medicine, to come forward to the field and do what lies in your power for the good of your fellow man.—The genuine medicine has come and I am ready to receive applications for one Sub Agent in each town only. Respectfully yours,

E. W. AVERY,
Agent for New-Hampshire.

Plymouth, Oct. 15, 1839.

Declaration of Messrs. Morrison, Moat, & Co. British College of Health, Hamilton Place, New Road, London.

Whereas, Horatio Shephard Moat, of the city of New-York, has made a voluntary affidavit stating that he is in possession of the Recipe for manufacturing and compounding of the Hygeian Vegetable Universal Medicine of the British College of Health of London, commonly called Morrison's Pills, the same being in the hand writing of one of the firm of Morrison, Moat & Co. the original proprietors of the said medicine, this is to certify that the affidavit of the said Horatio Shepard Moat, so far as regards the above, is wholly untrue and without foundation. In witness whereof we have hereunto set our hands and seal, the 24 day of April, 1838.

MORRISON, MOAT, & CO.

Witness—E. B. Leefe.

That the late Mr. Thomas Moat, H. S. Moat's father was bound in the sum of £5000 not to divulge the secret, and on his dying bed declared to Mr. James Morrison the Hygeist, that he returned him the secret confided to him in the same manner he had received it and without having imparted its contents to any person whatsoever, and that the said H. S. Moat is therefore telling a deliberate falsehood when he says that he is in possession of the secret, in the hand-writing of one of our firm.

I thought it would be necessary for the people of the state of New Hampshire to satisfy them as to the genuineness of the medicine that Dr. Geo. Taylor imports to this country. I might furnish them with fifty facts as plain as the above to be understood, but it will be superfluous—therefore I trust they will give adherance to this. There will be a list of all the sub-agents soon as they are appointed, published in one of the papers of this State weekly.

E. W. AVERY.

Medicine to Lend,

HARDY'S GENUINE ADHESIVE SALVE.

MR. HARDY would take this opportunity to inform the afflicted and the inhabitants of N. Hampshire generally, that he continues to prepare his adhesive salve as usual and offers it to the public on the terms above of medicine to lend. Hardy's adhesive salve is recommended with confidence for lame back, local rheumatism, pain in the side and breast, scalds, burns, and freezes, flesh wounds, bruises, sprains, broken bones, weakness in the joints, crick in the back, old sores, leg and hip complaints, cracked hands, draughts on the feet, ague in the breast, biles, corns on the feet, horse flesh when galled by the saddle or harness, and occasional sores of most kinds to which the human family are subject. As the proprietor will rely alone on the merits of his salve for testimony to sustain it, he will appropriate one twelfth part for the public benefit. The salve will come in rolls neatly put up, wrapped with a label containing full directions for using. All above a line drawn around the roll may be used at the proprietor's expense and the remainder returned in thirty days if not satisfied of its utility. Local agents have been appointed in many towns and will be in the towns through the State as soon as may be.—Medicine to Lend—test the genuine by the terms of sale. Prepared only by Samuel Hardy, sole proprietor, Cornish Flat, N. H., and by him sold wholesale and retail. Retail price 25 cts. per roll. A liberal discount to those buying to sell again. All orders, by mail or otherwise, will be thankfully received and promptly attended to. Orders by mail must be post paid. Mr. Hardy will not introduce to the public any certificates in favor of his salve, he will only request people as they prove it, to communicate the result to their neighbors.

SAMUEL HARDY.

☞ *The above medicine can be obtained at the Book-store of I. S. Boyd, Concord N. H.*

Cornish Flat, June 15, 1839. eowly

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Communications to be directed to N. P. ROGERS, Concord, N. H.

☞ *The Postage must be paid, in all cases.*